THE HALCYON LUMINARY,

AND

THEOLOGICAL REPOSITORY.

BY A SOCIETY OF GENTLEMEN.

DEVOTED TO RELIGION AND POLITE LITERATURE.

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For the Halcyon Luminary.

TO THE CLERGY OF THE OLD CHURCH.

REVEREND GENTLEMEN,

Have you ever read or heard of a time so much like that described as the day of judgment as this present time? Does not the letter of the Scriptures justify us in believing that just such a time—such events as are now taking place—are appointed by the King of Kings, and by him foretold, through the mediacy of his servant the prophet? Are we not informed that these signs and wonders on the earth would immediately precede the coming of the Lord? In Daniel we are told, The wall of the New Jerusalem shall be built in troublous times. "The days are at hand, and *the effect* of every vision." Ezek. xii. 23. "I saw in the night visions, and behold one like the SON OF MAN came with the clouds of Heaven; and there was given him dominion and glory, and a Kingdom, that all people, nations, and languages should serve him." Dan. vii. 13, 14. "And I, John, saw a new Heaven and a new earth, and I saw the holy city New Jerusalem coming down from God out of Heaven—and he that sat upon the throne said, behold, I MAKE ALL THINGS NEW." Apocalypse xxi. and in may other texts.

Have you not, Gentlemen, been among the most ardent, apparently, for the appearing of the Messiah—for the reign of Christianity? Have not your prayers been constantly and devoutly offered up before assembled congregations, that the time might arrive speedily, when men might beat their swords into plough-shares, and learn war no more? Have you not been the humble, active instruments, by which, in the day of small things, a day not to be despised, the meagre fare of the five barley loaves and two small fishes, were dispensed from

the Galilean Church to a following world? To you then, more especially, we make this address, standing, as you do, on the mount of Ephraim; blessed, in the natural degree, with the blessing of Jacob, on that portion of the Holy Land dedicated to the appearance of our Lord, in things intellectual, appertaining to the Church.

Having thus showed you, Reverend Gentlemen, that you have already committed yourselves in the cause, shortly to be tried, in which the King of Kings stands on the one part, and the powers of darkness, of this world, on the other part, Christ and Anti-Christ; you are now seriously and solemnly admonished, how, that after your profession of allegiance, your solemn vows to be for HIM, and not for another, you engage yourselves in opposition to his cause, give his glory and good name, entrusted to your care, to his opponent; thereby bringing upon yourselves that swift destruction, which is threatened upon all who oppose the eternal Truth, revealed for the salvation of the world; and, more especially, upon all those who are engaged specially for the express purpose of propagating it abroad among their fellow-men, when such are found arrayed in opposition to it.

Contrary to the custom of the politicians of this world, we will inform you what the END proposed is, with the body of the New Church, as to this world, in which the agency of man is used. The END is first mentioned, that having a goal, an object in view, the whole system of cause and effect may be the better unravelled and explained, so as to come under the comprehension of every capacity. This End is so great, so good, so glorious, that it is with mingled emotions of pride (we mean Christian pride) and pleasure, that we introduce it to the inspection of the world.

That END, of which we now speak, is that spoken of and contemplated by holy apostles and prophets from the beginning of the world, under the title of the "KINGDOM OF CHRIST ON EARTH." And it is under this view of the subject that we mean to lay these observations before you. It is to this END we at this time call your attention, pointing to the causes, or means, for accomplishing the effect, in which the end is. This being agreeably to a revealed tenet of our doctrine, D. L. No. 222, that the angels who are in wisdom, see universals, and from universals, the particulars of scientifics therein comprehended.

Reverend Gentlemen, ye know full well, that since the former advent of our Lord and Master, seventeen centuries have revolved. The world, under the influence of the precepts of Christianity, would, it

was sanguinely supposed, have assumed an aspect of universal peace, different from what hath really taken place. There were two modes proposed for the accomplishment of this hope, each in full operation. The first, or *internal* mode, was by the force of piety, the beauty of holiness, the charms of virtue. The last, or *external* mode, was by the exclusive dominion of the Romish Church, with an ecclesiastical authority predominant over that of all temporal monarchs. Neither of these means have succeeded to the extent anticipated; although they have to a certain extent. The disappointment thus experienced, hath produced, in the Christian world, much falling off from that lively hope, from the Scripture promises, which animated Christians in the early ages, and induced them so often and so faithfully to cast up their view towards that Kingdom of the Heavens, of which an earthly type was promised in the ages to come, and which has been always looked for by both Jews and Christians of every denomination. But, the whole of Revelation has laterally, it must be confessed, rather become a matter of doubt, and the exercise of its duties rather a matter of form, sustained and subsisting by the force of habit, rather than by the force of conviction; having a form, but destitute of power.

Let us then, Reverend Gentlemen, candidly and seriously consider this state of things, and permit us earnestly to inquire of you, whether the Kingdom of Christ, promised in the Scriptures, can be established, under such circumstances, by your acknowledged means—under the dispensation you now preach to the world? There is not a sensible man among you, that will venture to give this query an affirmative direct. For you rely chiefly on imputative virtue, which is only efficacious after death, according to your own account of it.

You must then admit the necessity that exists for an additional Revelation, in accomplishment of the designs of Providence, in the elevation of man, and establishment of the promised Church.

You will meet us on the threshold, with the hackneyed exclamation, "nothing is impossible with God"—but believe us, Reverend Gentlemen, the age of delusion is wasting away, the age of sound spiritual reason is commencing. We accept not this assertion; nay, we disprove it: for we are told by the Scriptures, that "it is impossible for God to lie," nor can God, possibly, being of infinite perfection, break any of his own commands, nor violate any of those laws which he hath declared to be just, and which emanate essentially from himself. Thus, Gentlemen, the corner-stone on which all your hope was to rest, the omnipotence of God, as *you* have conceived of it, is overturned. Whereon will you rest the basis of your arguments? Perhaps you

may take up with the doctrine of the people called Quakers; where every man is his own Christ, his own Prophet, refusing to hear of the lo, here! and, lo, there!—the true Spirit being within! Here, again, Gentlemen, let me warn you against delusion. Since the days of the first existing Quakers, that society has not added to the common stock of Christian knowledge one single jot or tittle beyond the ordinary series of truths taken from the Bible, which appears to be common to all sects. They cannot, then, have any exclusive inspiration. Every idea of this kind is mere fantasy; since, if there was such a thing, it would be apparent, tangible as other revelations by inspiration have been before. Besides, to admit an ordinary, or general communication with the spiritual world, on Quaker principles, would tend to invalidate and overturn, totally, the whole pre-established theology and *Divine experience*, on which they themselves found their belief, by making that common, which is said, by the whole testimony of the WORD, to be uncommon, and specially revealed, as exigence requires, by select servants chosen for that purpose. That this is evident, from the nature of things, is thus proved, by rational argument, that all teaching by prophecy, pre-supposes a defect in the *interior* of the will and understanding of the body of people at large, which demands the aid of the *exterior* application of teaching, in order to arrest the too rapid tendency to evil.

Further, this Quaker belief is shown to be contradictory and irrational, by the practice under it; for if it was homogenous in theory and practice, silent meetings would be always the most instructive, and therefore exclusively in use; the business of preaching would be in whole, as it is in part, proscribed.

But the strongest point in this view remains to be mentioned. If the Almighty, in consistency with the regular order of his providence, could have regenerated mankind by the means supposed by the Quakers to exist operatively, and internally, surely HIS coming in the flesh was a superfluous work; his sufferings in the body, and his death on the cross, must have all been as unnecessary afflictions, without claim to our compassion or gratitude, if his divine instructions could have been interiorly or intuitively conveyed. Nor let it be said, that there is any hypothesis or mistatement here: For it is a notorious fact, that some "Friends," from a laudable motive of civilizing the Indians, having, in addition to agricultural instructions, attempted, also, to give them spiritual instruction, the attention of the natives was directed, by their spiritual guides, to the voice of the Great Spirit within, though these natives were ignorant of gospel truth, and, consequently,

had no plane, no vessels, no conjunctive means, by which illumination might operate upon their minds. The consequence was, that there was no benefit at all gained by the Indians; from which it may, perhaps, be presumed, with no small consistency, that the "Friends" themselves do actually enjoy more *exterior* light, by the reflection of the other Christian sects around them, than from this *inward* spirit; and which prevents them from lapsing into many irregularities, that would naturally result from their spiritual notions.

Having thus anticipated some plausible objections that arise on the start of the subject, we go on to assert, that, according to all the *experience* hitherto obtained of the divine operation of the Almighty in the *spiritual* affairs of men, his work is both outward and inward, in homogenous, or concordant order, as exteriorly by Moses, by the prophets, by his own Divine Humanity, and by his Revelation at this time of his *spiritual* gospel, from the letter thereof, than which, a greater miracle was not performed in all Judea, by the Man Christ, and which stamps on the mind, at once, of every impartial inquirer, the divinity of its origin. It is this last mentioned Revelation, in addition to, or rather in coalition with the former, that is now offered us, as the *means* of building up a kingdom, in which HE may reign. And, believe it, Reverend Gentlemen, that there is no inconsiderable number of persons, who are voluntarily disposed to come forward in testimony, with their founded conviction, that the means are adequate to the END proposed. Gentlemen of accomplished character, classical literature, and extensive practical knowledge, in the various duties and relations of life; on the bench of justice, at the bar, in the profession of medicine, in manufactures, commerce, and agriculture; exclusive of those, who, already enjoying the dignities of the Galilean Churches, have opened their arms to the new dispensation. Such testimony is not to be got over by a sneer, a shrug, or a simper, as has been the case, before those vouchers were obtained. It is true, it is now upwards of half a century since this light shone on, but could not penetrate the atmosphere of a slumbering world, immersed in midnight gloom. The neglect, contempt, scorn, and, if you please, detestation, with which the doctrines of the New Jerusalem were treated by the colleges, by the reviewers, the literati, and the whole host of scribes and pharisees, was an apparent evidence to the unthinking multitude, of the nonentity of the doctrines; for it did not enter into their views of the subject, that such things might be above common comprehension as well as below it. What does experience now inform us? It informs us, that amidst all this torrent of obloquy and derision, the doctrines of truth

hold on their way agreeably to the prediction of Daniel, who saw the little stone, that was hewed out without hands, roll on till it became a great mountain, whose base covered the earth. In America, not only, but in all the Christian world, is this consentaneous impulse going on; treading on diadems and thrones, overstepping seas, and removing landmarks.

There are two books of the class we denominate New Revelation, the "Wisdom of Angels concerning the Divine Love," and, the "Wisdom of Angels concerning the Divine Providence;" which, we hesitate not to say, would have been cheaply purchased by the barter of the whole crop of literature produced during the last seventeen centuries. Yet, strange to tell, wonderful to relate, these books are nowhere seen, unless in the hands of a few "visionaries." Search the colleges, they are not there; the public libraries, they are there unknown; nor are they even to be found in the catalogues of the traders in paper and print!! And yet, great as the improvements of Herschell are, in the art of optic glasses—far as he has carried the human view into the distant realms of the starry universe, beyond the ordinary limits of penetration; not less distant may the books now mentioned carry the astonished observer, whose *spiritual* optics are in potency, through the high regions of the *spiritual* and *celestial* worlds.

So much, as to the END, and, as to the CAUSE, or means; let us turn our view to effects, and the accomplishment.

You, Reverend Gentlemen, as before observed, have, in your offering of prayer to the Almighty, in times past, never been unmindful of the day when the Messiah would reign. You have ardently prayed for it. Your petitions have been urged with zeal and frequency. And the prayers of the righteous are surely of much avail. Your petitions have been recorded and graciously answered. The time you have longed for, is at hand; yea, even at your doors. Will you now, like the Jews, obstinately resist that which you have so long and sedulously craved? Will you, Reverend Gentlemen, refuse the Messiah an audience, dismiss him with disregard, because he comes not with a temporal crown, or in the creed, the uniform of your respective sects? because he holds HIS WISDOM so high that he will not even enter into any compromise with your spiritual inventions, your political schemes, your mountebank tricks, nor your scholastic dictation?—for his name is called "THE WORD OF GOD." Do you, Reverend Gentlemen, expect to hold a parley with the MOST HIGH, offer conditions on which you will come over to his side, including in the contract the souls of the people of your congregations, as Russian

nobles, when selling an estate, are wont to do with the bodies of their peasants? No! As the Lord liveth, this thing shall not be so. He that reigneth in Heaven, and amongst the inhabitants of this lower world, will do that which is right in *his own eyes*, regardless of the pride of man.

When the Jews beheld the lowly Jesus presenting himself for their acceptance as their KING, in such form as they could recognize; he who had delivered them from the whip of the taskmaster, brought them into Canaan, and there maintained them for many generations against all their enemies—when he proffered the Jews a spiritual kingdom, in which dwelleth righteousness, it was instantly rejected: for they had set their hearts on an earthly dominion. So, Gentlemen, does the case appear with you: you have at heart the *external* foundations of your respective establishments, rather than that essential spirit and life of the Divine Truth, which is the soul of all religious establishments, and without which, the outward body is a mere *caput mortuum*. Let the Messiah come, let him appear, said the Jews, in pomp, we will then believe. So say you now. Now, according to this, your idea, a man's actual presence is supposed to be necessary in order to his effecting a work; but here you are contradicted by old experience. The presiding executive of this, our nation, rules by agency. The enormous powers of the European emperor are exercised by agency, but not the less emanating is the act of, and from the supreme ruler. How much more, then, the King of Kings, than any earthly ruler; HIM whom the winds and the waves obey. And if, some centuries hence, our posterity, by means of Heavenly mandates and Divine Laws, enjoy a golden age, could those effects be less ascribable to the goodness and wisdom of the Almighty, than if he had actually appeared to our eyes, attended by legions of angels to accomplish this effect? No! Reverend Gentlemen: men have, even at this day, acquired sagacity enough to discriminate between the mind which gives the *primum mobile*, and the passive object, to which *momentum* is imparted, acting by a power not within itself, but yielded for the purpose which it is destined to fulfil in the order of creation.

There is nothing that you will admit with more freedom, than that hitherto the affairs of this, our lower world, have been managed, and badly managed too, by the class called politicians; without desiring to cast any censure on this class of men, who have no doubt done as well, if not better, than any of their cotemporaries would have done, under similar circumstances; for in this argument we allude not to persons, but to principles. For, believing, as we do, that, as the prin-

ciples are, so is the man, we can see nothing in the acts of men, but their principles in display. The wars, revolutions, famines, pestilences, poverty, diseases, arising out of the political administration of things, are too well known, too much felt to be here introduced in detail. We insist, that all these evils are unavoidable concomitants of that existing state of things, wherein politicians rule over all, whilst it is a notorious fact, that the most horrid outrages against the divine law are continually perpetrated by most, if not all, of these "honorable men." Of the government of these states we know something, though we shall prefer drawing our illustrations from any or all of the European nations, England, France, Germany, Spain, whose administrations are conducted, if we can believe the reports of history, and the testimony of intimate friends, by persons who will, *a la cœur*, rob, steal, lie, cheat, commit adulteries, blaspheme the name of God, covet their neighbor's goods, bear false witness, &c. when the varnish of state is wiped off, and their deeds presented in their naked form to the eye of the moralist. Need we wonder, then, at all the desolations which have overspread the earth?

The life of our blessed Redeemer, replete in his *practice* with the *theory* of his Church, first rose from the tomb in a *natural* body, and on the earth too. A type of the Church, in its early stage, bearing the marks of his sufferings, insulted, buffeted, spit upon, by evils and falses bearing rule over the state. Yet this same contemned *natural* body, being raised a *spiritual* body, entered into a glorified rest. You, Reverend Gentlemen, will not deny, that the man of the Church is one with the Church, and the Church being of and in Christ, we are all in all, as branches of the true vine, partaking in the afflictions of the *natural* body, partakers of the glory of his *spiritual* body.

We are not so enthusiastic as to suppose, that by putting merely good *external* Christian men into power in the room of the others, a contrary result would be produced. So far from this, that we see the bench of bishops, in the English house of peers, as quiescent under the system of abomination and desolation, as any other class of men, and as eager to promote the views and to share in the profits of the spoiler. But we rely on the efficiency of new and better principles, which expose and magnify, to their actual extent, the deformities of vice, and exhibit the charms and advantages of virtue. It is by men professing those principles, professing them practically, acting in providential agency under their influence, that we look for better times on the earth, from the reign of THE MESSIAH.

It is true, Reverend Gentlemen, many of you, who are well acquainted with the hypocritical quality of human virtue, in this our day, will, with the mere politician, smile at the conceptions of "well-meaning visionaries." Yet, do not, Gentlemen, in this affair, deceive yourselves; for we have our own interests fully in view. We ask you here, as you have frequently done to others, from your pulpits, whether our temporal or our eternal interests ought chiefly to guide the rational man in his resolves? And whether a good *temporal* condition is not concordant with a good *spiritual* and eternal condition?

Neither would we confide in the virtue, the rectitude of any few, who might be invested with the administrative functions; for, without the support of a regenerated community, equally enlightened by similar principles, such men would quickly be destroyed by Machiavelian rivals. The benefit of their endeavors would be limited to the sphere of their immediate presence, or perverted into a reverse operation by discordant, infernal agency, thus bringing down on the measures of wisdom, all the reproaches to which folly and vice would be liable.

Whoever is acquainted with the political history of the United States, and thereby knows how, under a righteous sense of justice and mutual interest, guided by fixed principles of law, civil and moral, our ancestors, of these distinct, separated colonies, congregated together in federal union, thereby pledging themselves mutually, to the extent of their territorial powers, to a permanent peace in political communion. Such an union would have been deemed a very chimerical thing some centuries before, when force, only, was supposed to be the sole guarantee for the stability of such an alliance against the selfish passions. But now, that we see the project in successful operation, we admire not only the success, but the simplicity of it. We therefore offer no new plan, when we suggest the possibility that the spiritual principles of the New Jerusalem, when generally received, will ensure a convention of delegates from all parts of Christendom, to make arrangements for AN UNIVERSAL AND PERMANENT PEACE, throughout the world, under the influence and sanction of DIVINE LAW. That man, convinced at length, by instruction and frequent punishment, that he is able to do no good, to procure for himself no happiness by his own measures, independent of his Creator, will acknowledge the Redeemer, and submit to his authority, as KING OF KINGS *and* LORD OF LORDS; whose Kingdom is an everlasting Kingdom, and whose dominion is that which shall endure throughout all generations.

Thus, Reverend Gentlemen, have we sought to introduce you into some of our views and purposes. A little leaven leaveneth the whole,

and may the heat of Divine Love, now about to be shed abroad, perfect that which hath aforetime been begun in your hearts.

Let not our political neighbors be alarmed at our daring ambition these views are not expected to be so *quickly* realized as to interfere with any of the schemes of our cotemporaries. JOSHUA.

TRUE STATE OF THE PRESENT CHRISTIAN CHURCH.

(*Concluded from page* 29.)

Turn your ears inward, and listen, and you will hear the sound of the trumpet! Lift up there your *internal* eyes, and behold, the angels already gone, and still going to gather the elect from the four winds, from one end of Heaven to the other, separating good from evil, light from darkness, truth from falsity. Keep on the right hand, that you may be gathered with the sheep.

"Let them which be in Judea flee into the mountains;" them who are already entangled and catched in this snare of the hunter, and are in the midst of this desolating flood of error and strife, inward perplexity, doubts, fears, and uncertainty, arising from these false doctrines, and endeavoring to find rest in the midst of them; yet honest and upright of heart, loving their brethren, and a desire kindled in their soul after the true light and bread of life: "Let them flee into the mountains; stay not here, come out from the Old Church and all its doctrines, and flee to the Lord, from whom they may receive love and charity, which are the true mountains of safety, when all false doctrines are overthrown; rely not on any of their broken reeds; build not on this sandy foundation: rest not on any of their invented false doctrines concerning the one true God, thy Lord and Saviour; receive them not as truth, for they are polluted; hearken to none of their voices, who are severally crying, Lo, here! for they are deceivers come in my name, I sent them not; but turn thy listening ears inward, join my sheep; learn to hear my voice, who am always calling to thee; know my voice from that of a stranger; follow me, and thou shalt escape the confusion and hastening destruction."

"Let him that is on the house-top not come down to take any thing out of his house." Let not him that is in the good of charity (which is the house-top in *spiritual* things) descend into the inferior state of talking, reasoning, and cavilling about faith. The top of the house

signifies man's superior state, or his state of regeneration. The things at the bottom of the house, denote man's first state, when he is mostly engaged in the pursuit of truth, or the things relating to faith. This state is indeed proper before regeneration; but after regeneration, it would be a perversion of order; for in *spiritual* things man must proceed from the lowest to the highest, and not *vice versa;* like the building of a house, which is begun at the bottom, and carried up to the top.

"Let not him which is in the field return back to take his clothes;" that is, they who are in the good of truth, or in the good of life, let them not return back to the false doctrines above mentioned, but with all their might reject, explode, and forsake every false idea, that implies more Gods than one, more divine persons than one, or that supposes any other to be the one only God of Heaven and earth, than the Lord and Saviour Jesus Christ. Let all the destructive notions about justification by faith alone, and the imputation of the Lord's righteousness and merit, be immediately laid aside, for they are no other than foul, ragged, and loathsome garments. It is better to escape naked, or without any doctrinals of the Old Church, than to venture into the city of Sodom and Egypt, where our Lord was and is *spiritually* crucified. In the holy WORD, a field signifies the good of truth; and garments the doctrinals of truth.

Thus have we clearly seen what is meant by the Lord's second coming. In respect to individuals, his appearance or second coming without sin unto full salvation is manifested in the souls of men; it is there alone that we can experience his desirable and glorious coming: it is there his power is displayed, and his judgment-seat erected: it is there he discovereth and condemneth evil, and maketh a separation: it is there the world must first be dissolved in its spirit, and its power destroyed; and its grossness burnt up by his Spirit and fire of his love: it is there the temple of the Lord is built; for his tabernacle is with men, with whom he delights to dwell: it is there he raiseth the pure human nature, with whom he will forever dwell.

This is his coming: and his coming thus must be continued until he has overcome all opposition, all that darkness, evil, and falsity already mentioned, which is put for light and truth; and consequently overthrow and put an end to the present Church, (so called) and dissolve that body of darkness and error in its doctrines; for the axe being laid to the root, the tree must soon fall. So we see the Lord is already come, and is still coming in his mighty power, and will continue to come until all in Heaven and earth is subdued into himself.

We have taken notice that the Church believeth in three Gods, or, which is the very same, in three persons: each person, distinctly and separately, to be God and Lord; and that all its doctrines are calculated and raised upon this false foundation, and consequently must be erroneous in themselves; and that the faith (so called) which is now preached, is only a variety of false notions concerning imaginary things, or false objects: therefore it cannot be faith, but falsity, because it is not founded on truth.

For the belief of a Trinity of Gods, the doctrines raised therefrom, and the faith which has this for its object, must all be false, confused, and perplexed in themselves, and mixed with innumerable absurdities and irreconcilable contradictions, too well known and obvious to be needful to mention here: therefore, that which is called faith being only a false notion, it cannot be productive of any good, but evil; for falsity and evil are inseparable.

Real faith is real truth itself, and truth and good are likewise inseparable; therefore we conclude, it being undeniable, that these false notions cannot be saving, but destructive of Divine Life. For instance, suppose a man has imbibed the notion of the covenant between the three Gods, and has persuaded himself that he is one of those that were elected and decreed to be saved, what real good can this notion bring into the soul? will this certainly purify the heart? or may it not tend to security? may not a man have this persuasion, and yet have earthly desires, living to the flesh?

Again: Suppose a man receive that invented false notion of the imputation of Christ's personal righteousness, applied to, or rather, as a spotless robe, put upon his chosen people to cover all their pollution, sin, and deformity, can this bring in any real good? has this any tendency to change or renew the man, to crucify the corrupt earthly nature, and bring forth a divine birth? or is it not possible for a man to believe this, and yet to continue earthly, selfish, and devilish?

But once more: Suppose a man persuade himself that God the Father sent God the Son into this world to suffer and die instead of the people, to bear the punishment due to them in strict justice for their offences: or, which is often enforced, but contradictory to the above, that God the Son being of a different mind from the Father, voluntarily offered himself to go and suffer in man's stead, to satisfy the Father's justice, to appease his wrath and anger; will this notion, false as it is, renew the man, and bring forth a new creature? Will this bare persuasion in the mind in any measure bruise the serpent's head, which is lifted up in every soul? It is certain a man may have any or all of

these notions, and yet remain the same unchanged earthly creature as those who never heard of them; for that faith must be false and fruitless which relieth on any thing done without us, or done for us: it is a dangerous delusion, for the whole work of salvation must be wrought within us.

Now it may be clearly seen, that true faith is as different from the false notions now preached, as light from darkness, or life from death: for a man cannot have true faith without Divine Life; but a man may have any of these different notions, and no Divine Life, but remain in the bands of *spiritual* death: for it is certain, nothing but the Life of the Redeemer can be man's salvation, and not his death; so whenever it is said, we are saved by blood, it should be understood that we are saved by the Life of Christ, for the blood is Divine Truth, which is Life.

But this is far different from the doctrine enforced by the preachers of justification and salvation by faith alone. Many of the master-builders in this our Babel frequently declare, that the blood which was shed by God the Son, or second person, on Calvary, and which the earth drank up, is that which redeemed the world, and washed away the sin thereof: and that when any one can persuade himself or believe it was shed for him, he is told that he is then freely justified; that all his sins and pollution are washed away; that the Father doth then pardon him, and is that moment reconciled to him; his wrath and anger being then changed into love, he forgiveth all that is past; this is called justification by faith: but may not a man have this false notion, with the notion of God's being changed, and he himself remain unchanged in the bonds of iniquity, his life standing in the seed of the serpent unbruised, in self-will, carnal love, and earthly desire?

It is certain God never was, nor can be angry with man; but man is angry with God, there being an enmity in him against God: but God so loveth all men, that he beseecheth them to be reconciled.

But some may object and say, that "without shedding of blood there is no remission of sins." Very true; for without losing of life, which is shedding of blood, that is, without losing this outward life, which stands in earthly desire, without sacrificing this beastly nature, without shedding its blood, and giving up its life, there can be no deliverance from, which is remission of, sin.

Thus have we seen that all the doctrines founded on the idea of three Gods, must be erroneous, and consequently the faith false and delusive; and that our Lord's predictions are already fulfilled; and that the operations of iniquity, in the powers of darkness and falsity,

are nearly finished; the son of perdition, of error, and delusion, is revealed, and must soon be taken out of the way; so that our Lord's second coming has actually commenced, not to dissolve this world, but in the power of the light and truth to overcome and break these bonds of error and delusion, to overturn the powers of darkness, to dissolve the world, or body of falsity and evil, called the Church; and to establish, in the hearts of his people, a new and pure Church, founded on himself the Truth, freed from all false inventions and power of darkness; where he shall be acknowledged the one only supreme God, Lord, and Saviour, and worshipped in spirit and truth. This holy temple of the living God, or pure church, is that Holy City the New-Jerusalem, which saw coming down from God out of Heaven, prepared as a bride adorned for her husband.

ANECDOTES OF BARON SWEDENBORG.

On the cover of our last number we promised some anecdotes respecting BARON SWEDENBORG, on the publication of his second volume of *Arcana Cœlestia* in English. Those anecdotes are contained in the following *Advertisement*, which was printed and published by *John Lewis*, of London, in the year 1750:

"Be it known unto all the learned and curious, that this day is published, the first number of *Arcana Cœlestia*, or *Heavenly Secrets*, which are in the Sacred Scriptures, or WORD of the Lord laid open; as they are found in the sixteenth chapter of Genesis; together with the wonderful things that have been seen in the World of Spirits, and in the Heaven of Angels.

"This work is intended to be such an exposition of the whole Bible as was never attempted in any language before. The author is a learned foreigner, who wrote and printed the first volume of the same work last year, all in Latin, which may be seen at my shop in Paternoster-Row.

"And now the second volume is printing both in Latin and English; to be published in cheap numbers, that the public may have it in an easier manner, in either tongue, than in whole volumes.

"It must be confessed that this nation abounds with a variety of commentaries and expositions on the Holy Bible; yet when we consider what an inexhaustible fund of knowledge the sacred scripture contains, the importance of the subjects it treats of, and the vast concern every man has in those things they relate and recommend, we may cease to wonder that so many ingenious pens have been employed in sounding the depths of this vast ocean; and he must be a very dull writer indeed, who does not find a pretty large number of readers of any work he may publish of this kind. I would be far from depreciating the merit of any man's performance; nay, I will allow, that it is owing to the

labors of learned and pious men, in their disquisitions after truth in the Bible, that we of this kingdom have been enabled to discern truth from error, and to know more of the mind and will of God in his WORD, than the priests of Rome were willing we should. Yet give me leave to add, that these sacred writings are capable of speaking to the heart and understanding of men, by more ways than have been thought of or put in practice; and he who can discover new treasures in these sacred mines, and produce from them such rich jewels as were never yet seen by the eye of man, will undoubtedly challenge our strictest attention, and deserve encouragement in his pious labors. This then may be said of our author. He hath struck out a new path through this deep abyss, which no man ever trod before; he has left all the commentators and expositors to stand on their own footing; he neither meddles nor interferes with any of them; his thoughts are all his own; and the ingenious and sublime turn he has given to every thing in the Scripture, he has copied from no man; and therefore, even in this respect, he hath some title to the regard of the ingenious and learned world.

"It is true, when a reader comes to peruse his work, if he expects to understand him with a slight and cursory reading, he will find himself greatly mistaken; his thoughts are too sublime and lofty to be surveyed with a weak or a wanton eye; his language is quite different from the common modes of speech; and his sense is sometimes so deep and profound, as not to be readily apprehended by a common understanding. Whoever therefore takes this book in hand, and finds passages in it not easily intelligible, let him not throw it by as a thing of no value, nor content himself with a bare perusal; but let him read it over and over again; let him study the drift and design of the author; and I will answer for it, that the more and oftener he reads it, the more instruction and delight he will receive from it. The author has a depth, which if once fathomed (and it is not unfathomable) will yield the noblest repast to a pious mind. But if any one imagines that I say this to puff a book, in the sale of which my interest is so nearly concerned, any gentleman is welcome to peruse it at my shop, and to purchase it or not, as his own judgment shall direct him.

"Nothing recommends a book more effectually to the public than the eminence and credit of its author; nothing is more notorious, than that a weak performance, if it appears under a great name, shall be better received in the world than the most sublime and ingenious productions of an obscure person; so that it is not merit but prejudice that generally governs the judgment of men.

"Though the author of *Arcana Cœlestia* is undoubtedly a very learned and great man, and his works highly esteemed by the *literati*, yet he is no less distinguished for his modesty than his great talents, so that he will not suffer his name to be made public. But though I am positively forbid to discover that, yet I hope he will excuse me if I venture to mention his benign and generous qualities. How he bestowed his time and labors in former years, I am not certainly informed; (though I have heard by those who have been long acquainted with him, that they were employed in the same manner as I am going

to relate) but what I have been an eye-witness to I can declare with certain truth; and therefore I do aver, that this gentleman, with indefatigable pains and labor, spent one whole year in studying and writing the first volume of *Arcana Cœlestia*, was at the expense of two hundred pounds to print it, and also advanced two hundred pounds more for the printing of this second volume; and when he had done this, he gave express orders that all the money that should arise in the sale of this large work should be given towards the charge of the propagation of the gospel. He is so far from desiring to make a gain of his labors, that he will not receive one farthing back of the four hundred pounds he hath expended; and for that reason his works will come exceeding cheap to the public.

"I further declare I have not the least reason in the world to believe him a bigot to any mode or method of religion; I know not what community he belongs to, or whether he belongs to any; if any one can guess by his writings, he knows where to find them. But it matters not what or who the person is that writes, if his writings are founded on truth, and agreeable to such learned men as are competent judges of them. The deepest and most learned, as well as most valuable pieces, are sometimes misunderstood and rejected many years, even by learned men themselves; to instance only three performances out of the many that might be produced, viz. Locke on Human Understanding, Milton's Paradise Lost, and Prideaux's Connection of the Old and New Testament. Those who have been conversant with books, especially in the trading way, cannot be ignorant of the difficulties these valuable pieces have met with in making their way into the world: and it is as remarkable now to observe, how they have been called for and admired for many years past.

"How this great work of *Arcana Cœlestia* will succeed in the world, is impossible at present to determine. If all men of learning were of the same mind with the ingenious and pious Mr. Penny, of Dartmouth, we need not fear success; for in his letter to me on the publication of the first volume, are these following words: "I have long ardently wished to see the historical part of the Old Testament, which seems only to regard the Jewish dispensation, (and upon that account too lightly regarded by the major part of the present Christian world) proved to be as *delightful, instructive, and as necessary for the knowledge of Christians* as the *New*. This *Arcana Cœlestia* gives me the fullest satisfaction of," etc. A copy of this letter was printed at large in the Daily Advertiser of Christmas day, 1749. Now this delightful, instructive, and necessary knowledge cannot be expected from this part of Holy Writ, unless the historical part of the Old Testament be allegorized in some such manner as our Latin author has here done it. And the great and learned, as well as inspired St. Paul, clearly gives encouragement to this way of writing, Gal. iv. 24. And our author neither rejects nor disturbs the *literal* sense by his allegorical exposition.

"Soon after the publication of Mr. Penny's letter before mentioned, a grave, judicious, and learned gentleman was pleased to call at one of the booksellers where this famous Latin book was appointed to be sold: and when he had cast his eye over part of the work, he inquired

who the author was; but being told that the author would not be known, "Well, (said the gentleman) I confess that at these years I am not fond of new acquaintance, but should be extremely glad to have some conversation with him: for (continued he, with great earnestness) I never saw nor heard, nor read of so surprising a man in all my days!"

"Any one of small judgment may guess at the cheapness of the work, when he is informed that six hundred and forty quarto pages in Latin, of the first volume, are sold for no more than six shillings unbound. But this second volume, which is now publishing in Latin and English, will be unaccountably cheap, as any one may conclude, even by the postage of the Latin copy from abroad: for the bare postage of this first number cost no less than twelve shillings, and now it is printed, doth make fifty-two quarto pages in the English tongue; and all to be sold for no more than eight-pence, which is not half the price that such a quantity of paper and print is generally sold for. The postage of the second number came to eighteen shillings; and that of the third amounted to one pound two shillings; and yet these two numbers are to be sold for no more than nine-pence each; so that from hence it is easy to imagine how cheap the whole will be, especially when printed in such a grand and pompous manner, at so low a price. But it is the generous author's absolute command that it should be so, who, it is plain, wants neither purse nor spirit to carry on his laudable undertaking.

"As the copy comes from a foreign country, and as one number may contain near double the quantity of another, it is utterly impossible to fix a certain regular time for the publication of each. But this the public may be assured of, that when a fresh number is published, it shall be advertised in the newspapers. Those who are pleased to give their orders to the news-carriers, will have every number as certainly as though they were apprised of the certain time of its coming out. And the price will be printed on the title of each English number, (and every Latin number will be of the same price as the English) so that the readers may be sure that they will not be imposed upon: for sometimes the bulk of the book will plainly appear to be worth five times as much as will be required for it.

"Those who are so happy as to be well acquainted with the Latin tongue, will be highly delighted with the author's elegant and sublime language."

See 103

TO THE EDITORS.

GENTLEMEN,

In BARON SWEDENBORG'S *Treatise on the Creation of the Earth*, published in your first volume, is contained the following words: "Thus *seven* planets were excluded at once from the sun, as from the womb," etc. See volume i. page 123. From this passage it is plain, that BARON SWEDENBORG was apprized of the actual existence of *seven* primary planets, though all the other philosophers of his day

were acquainted with no more than *six*, viz. Mercury, Venus, the Earth, Mars, Jupiter, and Saturn. The Moon is not a *primary* planet, but a *secondary* one, and is expressly considered as such in the same paragraph to which this communication refers: so that it is impossible the author could mean to include the Moon as one of the *seven:* for he says, that *besides those seven*, some of them had satellites revolving round them in small orbits, and then instances the Moon as a *secondary* planet appointed to attend the Earth. Swedenborg's treatise on the *Origin of the Earth* was published in Latin in the year 1745; and it was not till the year 1781 that Dr. Herschel discovered the *seventh* primary planet, called Georgium Sidus. The honor of the *first discovery* therefore evidently belongs to BARON SWEDENBORG. But we do not hereby mean to lessen the merit of Dr. Herschel, who is also justly entitled to his full share of praise, for making the same discovery at a *later day*, and for particularizing the planet's situation and motion in the Heavens. As BARON SWEDENBORG was not in the habit of making actual observations, not being provided with the instruments necessary for that purpose, it is highly probable that he received his information of a seventh primary planet from the *spiritual* world, the truth of which has since been confirmed by the astronomical observations of Dr. Herschel. VERITAS.

THE HEAVENLY DOCTRINE OF THE NEW JERUSALEM.

[BY EMANUEL SWEDENBORG.]

(*In continuation from page* 14.)

II.....OF THE WILL AND THE UNDERSTANDING.

10. Man is endowed with two faculties which constitute his life: one is called his Will, and the other his Understanding. They are distinct from each other, and yet so ordered by creation that they may be united; and when they are united, they are called the Mind. Wherefore the human mind consisteth of these two faculties, and every power and principle of life hath its residence therein.

11. As all things in the universe, which exist according to divine order, have relation to Goodness and Truth, so all things in man have relation to his Will and his Understanding; whatever is good in man belongeth to his Will, and whatever truth he possesseth belongeth to his Understanding; for these two faculties, or these two principles of the life of man, are the respective recipients, or subjects, of Goodness and Truth. The Will is the recipient, or subject, of whatever hath relation to Goodness; and the Understanding is the recipient, or subject, of whatever hath relation to Truth; so that

Goodness and Truth have no other place of residence in man. For the same reason also, there is no other place of residence for a man's Love and Faith; inasmuch as Love hath relation to Goodness, having Goodness alone for its object; and Faith hath relation to Truth, having Truth alone for its object.

12. Forasmuch now as all things in the universe have relation to Goodness and Truth, and all things in the Church have relation to Love and Faith, whereof Goodness and Truth are respectively the objects; and whereas it is by virtue of these two faculties, the Will and the Understanding, that man is man; therefore it was necessary to make them a part of the present doctrine; for otherwise no man would be able to form any distinct idea, or ground any just notion, about them.

13. The Will and the Understanding do likewise form the spirit of man, inasmuch as his wisdom and intelligence, or (to speak in general terms) his very life and being have their residence therein; for the body is only that *external* part which yieldeth obedience to the dictates of those *internal* powers and *spiritual* operations.

14. Nothing is of more concern than to apprehend clearly how the Will and the Understanding form one Mind. Their unity, in this respect, is like that of Goodness and Truth; for they are joined together in a similar kind of marriage. As, therefore, Goodness constituteth the very essence of a thing, and Truth its existence derived from thence, so the Will in man is the very essence of his life, and the Understanding is the existence thereof as derived from the essence; for Goodness, which is the object of the Will, createth to itself a form, or existence, in the Understanding, and so renders itself visible and apparent.

15. Will and Understanding, in propriety of speech, can be affirmed only of such persons as are under the influence of Goodness and Truth, and not of such as are under the influence of evil and falshood. The Will of the latter is more properly concupiscence, and their Understanding may be more fitly termed science; for the human Will, more properly so called, is the recipient of Goodness, and the Understanding the recipient of Truth; wherefore, in propriety of speech, Will and Understanding cannot be applied to evil and falshood, inasmuch as they are in direct opposition to each other, and therefore have a tendency to destroy one another. Hence it is, that whosoever is under the influence of evil and falshood hath no pretence to rationality, wisdom, and intelligence; for, with bad men, the *interior* parts of the soul, where the Will and the Understanding do princi-

pally reside, are shut up and obstructed, so that wisdom and intelligence cannot get admission. It appeareth, indeed, as if they had Will and Understanding, because they talk sometimes of the exertion of such faculties; but to will, with them, is more properly to lust according to concupiscence, and to understand, with them, is more properly to judge scientifically, according to the wisdom of the flesh.

III.....OF THE INTERNAL AND EXTERNAL MAN.

16. Man was formed by creation to exist, at one and the same time, both in the *spiritual* world and in the *natural* world. The *spiritual* world is that which angels inhabit, and the *natural* world is that which men inhabit; and, forasmuch as this was the design of man's creation, therefore he is endowed with an *internal* and an *external* part; his *internal* part is his means of existing in the *spiritual* world, and his *external* part is his means of existing in the *natural* world. This *internal* part is called the *Internal* Man, and this *external* part is called the *External* Man.

17. Every man hath both an *internal* and an *external* part; but there is a difference to be observed herein betwixt good and bad men. With good men the *internal* part is in heaven, and receiveth light from thence: and the *external* part is in this world, and receiveth light from thence, which light is illuminated also by the light that is from heaven, so that with good men the *internal* and *external* part act in unity, like *cause* and *effect;* but with bad men the *internal* part is in this world, in the same manner as the *external* part; and both are partakers of the same light; so that they discern nothing by the light of heaven, but only by the light of this world, which light they call the light of nature; the things of heaven, therefore, are concealed from them in darkness, whilst the things of this world are seen by them in a clear light. Hence it appears that good men have both an *internal* and an *external* man, but that bad men have only an *external*, and no *internal* man.

18. The *internal* man is also what is called the *spiritual* man, because it dwelleth in the light of Heaven, which light is *spiritual;* and the *external* man is what is called also the *natural* man, because it dwelleth in the light of this world only, which light is *natural.* Nevertheless, whosoever hath his *internal* part illuminated by the light of Heaven, and his *external* part by the light of this world, he is in both respects a *spiritual* man; but whosoever receiveth only the light of this world into his *internal* part, which light is also the light of his *external* part, he is in both respects a *natural* man. The *spiritual* man is called in

the Word of God *alive*, or a living man, but the *natural* man is called *dead*.

19. Whosoever hath his *internal* part enlightened from Heaven, and his *external* part enlightened from this world, he is a subject both of *spiritual* and *natural* intelligence; only it is to be observed, that his *spiritual* intelligence descendeth into, and influenceth that which is *natural*, and becometh perceptible therein; but whosoever hath his *internal* part immersed, together with his *external*, in the light of this world alone, he is no subject of *spiritual* intelligence, but only of that which is material; for all his thoughts and perceptions terminate in the *natural* objects of this world, which are all material. To have *spiritual* intelligence, or to think *spiritually*, is to consider things as to their *internal* essences; to discern what is true by the light of Truth; to perceive what is good by the love of Goodness; as also to observe the qualities of things, and to discover the affections which rule in them as abstracted from their *natural* form and covering: but to have material intelligence, or to think not only materially, is to see no further than the material form and covering of things, and to consider their qualities and essences in no distinction therefrom, which thought and perception is respectively dark and obscure.

20. The *internal spiritual* man, truly considered, is an angel of Heaven; and also during his life in the body, notwithstanding his ignorance thereof, is in society with angels; and after his separation from the body is introduced into their company. But the *internal* man, which is merely *natural*, considered in his true nature, is a spirit, and not an angel; and also, during his life in the body, is in society with spirits, not such as are angelic, but such as are infernal; into whose company he is introduced after his separation from the body.

21. The interiors of the souls of *spiritual* men are also in an actual state of elevation towards heaven, because that is the first and chief object of their regard; but the interiors of the souls of such as are merely *natural*, are in an actual state of depression towards this world, because that is the first and chief object of their regard. The interiors of the soul in every person whatsoever are directed towards the chief object of his love and affection; and the *exteriors* of his reason and understanding always observe the same direction with the *interiors* of the soul.

22. The common imagination concerning the *internal* and *external* man is, that thinking and willing are operations of the *internal* man, and that speaking and acting are operations of the *external* man, and that they are distinguished from each other by these operations; inasmuch as thinking and willing have reference to what is *internal*, and speak-

ing and acting to what is *external:* but it is to be observed, that when a man thinketh and willeth according to understanding and wisdom, his thoughts and inclinations do then proceed from a *spiritual internal;* but when a man thinketh and willeth contrary to understanding and wisdom, his thoughts and inclinations do then proceed from a *natural internal.* Of consequence, when a man is well affected, both in thought and will towards the Lord, and towards his neighbor, in every thing that concerns them, his thoughts and inclinations do then proceed from a *spiritual internal;* because he thinks, according to the faith and doctrines of Truth, and according to the love and affection of Goodness, which is a principle of thinking that is derived from Heaven: but when a man is ill affected both in thought and will towards the Lord and towards his neighbor, his thoughts and inclinations do then proceed from a *natural internal,* because they originate in the persuasions of falshood, and the affections of evil, which are derived from hell. In short, so far as a man is under the influence of love towards the Lord, and love towards his neighbor, so far he is influenced also by a *spiritual internal,* from whence both his thoughts and inclinations, and likewise his words and actions, are derived. But so far as a man is under the influence of self-love and love of the world, so far he is governed and influenced by a *natural internal,* which is the spring and principle of all his thoughts and inclinations, and likewise of his words and actions.

23. It is so ordered by the providence of the Lord, that in proportion as a man submitteth his thoughts and inclinations to the influence of heaven, so far the *internal spiritual* man is opened and formed in him; whereby he hath communication with Heaven and the Lord, and is framed as to his *interiors,* after the image and order of things in Heaven: but, on the contrary, in proportion as a man subjecteth his thoughts and inclinations to the influence of the world, and not of Heaven, so far he occasioneth a closing and obstruction of his *internal spiritual* man, whilst his *external* is opened to a full communication with the world, and is formed after the image and order of worldly things.

24. If the *internal spiritual* man be opened in any one to a communication with Heaven and the Lord, such a person dwelleth in the light of Heaven, and receiveth illumination from the Lord, and from thence deriveth wisdom and understanding; he discerneth truth by the genuine light of truth, and hath a perception of goodness by its own intrinsic excellence. But if the *internal spiritual* man be so closed in any one as to admit of no communication with Heaven, such a person is in entire ignorance of the existence of the *internal* man, and much more of his true state and nature; he rejecteth likewise all faith in Divine influ-

ence, and all belief concerning a future life, and the great truths relating to Heaven and the Church on the earth; and forasmuch as he seeth by no other light than that of this world, he imagineth nature to be God, and putteth falshood for truth, and evil for good.

25. A sensual man is one whose *internal* is so far immersed in his *external* that his faith cannot rise above his senses, and believeth nothing but what he can see with his eyes, and feel with his hands. The sensual man liveth in the lowest state of unregenerate nature, and is in the utmost blindness as to all things, which regard the faith and doctrines of the Church.

26. By the *internal* and *external* whereof we have been speaking, we would be understood to mean the *internal* and *external* of the spirit of man; his outward body is only an additional *external* covering, which serveth for the existence of his inward spirit in his present state: for the body can do nothing of itself, but deriveth all its life, power, and action, from the spirit which dwelleth in it. It is to be observed, moreover, that the spirit of a man, after his separation from the body, retaineth the same capacity of thinking and willing, of speaking and acting, and is in the same human form, which it had during its union with and abode in the body. Thought and will constitute the *internal* of the spirit; speech and action constitute the *external*.

(To be continued.)

DICTIONARY OF CORRESPONDENCES.

(Continued from page 31.)

ADMINISTRATION, the exercise of the *external* duties of the church, etc. In Heaven there are *administrations* and functions as various as those on earth, having respect to ecclesiastical, civil, and domestic affairs; and to each is annexed dignity according to the dignity of the use.

To suppose that the angels have no offices or duties to perform, would be to suppose, that Heaven is a state of indolence, the necessary consequence of which would be misery. But the blessedness of angelic spirits consists in acts of charity, and in performing uses to one another.

Those in Heaven who are engaged in the *administration* of ecclesiastical affairs, are such as, while living in this world, took delight in

the holy WORD, and searched truth, not for the sake of honor or gain, but for the sake of truth, and that they might be useful to their neighbor, as well as themselves. Those who are appointed to the *administration* of civil affairs in Heaven, are such as, during their life in the world, had loved their country, preferring its common good to their own private advantage. Such are true patriots, and have offices of *administration* allotted them according to their respective advances in wisdom, and in the love of uses. There are also other employments or *administrations* in Heaven, according to the correspondence of their uses, which for number and dignity far exceed those carried on in this world.

ADMITTANCE, into Heaven, is granted to none who believe there are three Gods, or, what amounts to the same thing, three Divine Persons in the Trinity. Every angel in Heaven abhors such an idea; and so will every good man, if not in this life, yet after instruction in the next. No one, however, is *admitted* into Heaven merely by thinking aright, but in consequence of willing and doing what is good, and at the same time acknowledging in heart, that all good and truth are from the Lord alone.

ADMONITION. It is an invariable law of Divine Order, that, previous to the condemnation and punishment of wicked spirits after death, frequent *admonitions* and warnings be given them to desist from their evil practices. This was signified by the many signs and miracles done before the Egyptians in Egypt, previous to the destruction of their first-born, and their overthrow in the Red Sea, which was representative of damnation in Hell.

ALLELUJAH, or HALLELUJAH, denotes the joy of heart arising from the worship, confession and celebration of the Lord as the only God of Heaven and earth. In the Hebrew tongue, *hallelujah literally* signifies *praise ye Jah*, and by *Jah* is meant the Lord as to Divine Truth, or the Divine Existere proceeding from the Divine Esse; for the word *Jah* is taken from the word *Jehovah*, by which is signified the Divine Esse.

ALLIANCE, *spiritual* conjunction by faith and charity. See AFFINITY.

ALLIGATION, or a *binding* to any thing, in general denotes conjunction; thus every man, by his life in the *natural* world, is bound or conjoined to some certain society, either in Heaven or Hell, and after death he never rests till he enters into it, and there takes up his everlasting abode.

ALLON-BACHUTH, (Gen. xxxv. 8.) *literally* means the *oak of weeping*, by which, in the *spiritual* sense, is signified the total expulsion of all hereditary evil from the lowest *natural* principle of the Lord's humanity. The *oak* signifies the lowest of the *natural* principle, and also what is perpetual; *weeping* signifies the last farewel; hence came the ancient custom of *weeping* over the dead, at the time of their burial, although they knew that the carcase was then rejected, never more to be re-assumed. The same custom of *weeping* at funerals still prevails among the moderns, who (unlike the more wise ancients) vainly expect the resurrection of the material body.

ALMIGHTINESS, that power which the Lord possesses of himself to accomplish whatsoever is agreeable to his own Divine Order. Infinite or *almighty* power is therefore limited by the laws of Divine Order; which order being in itself absolutely perfect and complete, if any thing should be supposed to pass beyond the bounds thereof, it would necessarily lose its Divinity, and consequently be deprived of its power. *Omnipotence*, or *almightiness*, is predicated of Divine Truth proceeding from Divine Good; and in respect of the Lord, has immediate reference to his Divine Humanity. This *omnipotence* of the Lord's Divine Humanity is what is signified by Jesus sitting at the right hand of the Father.

In a particular sense, *omnipotence* has respect to infinite good, or what is the same thing, to Divine Love; while *omniscience* has more immediate reference to infinite truth, or what is the same thing, to Divine Wisdom.

ALMODAD, a ritual of the ancient Church, among the posterity of Eber. Gen. x. 26.

ALMOND-tree, signifies the perception of interior truth. The *fruit* of the tree signifies the goods of life corresponding to the truths of interior natural good.

ALMS, the exercise of *charity*, which consists in the performance of every duty of life from the love of justice with judgment.

ALOES signifies Divine Truth in the *external*. It was the custom in ancient times to anoint dead bodies with *myrrh* and *aloes*, which denoted the conservation of all truths and goods in man, and also his resurrection. The Lord's body was thus anointed, to denote, in a super-eminent degree, his Divine Life in the sensual principle, and his resurrection as to flesh and bones.

ALOFT, signifies interior.

ALONE, signifies the being led by the Lord, and not by self or the world; also to be principled in good, so as comparatively to think lightly of truth. This was the state of the men of the most ancient or celestial Church, who were therefore said to dwell *alone*.

ALOUD, with great affection. There are two things to be observed in loud speech, viz. the high sound of the voice, and the articulation of the words. The loudness of the sound denotes the intensity of man's affection, and the distinctness of articulation points out the clearness of his thought.

ALPHA and *OMEGA*. These are the first and last letters of the Greek alphabet, and are applied to the Lord in his Divine Humanity, to denote that he is the essential and only self-subsisting Being, from first to last, from whom all things are derived, and who is the All in All both in Heaven and the Church.

Alpha and *Omega*, two Greek vowels, have reference more immediately to the Divine Love of the Lord; *Beginning* and *End* to his Divine Wisdom.

ALPHABET. In the *alphabet* of *spiritual* language, used by angels, every letter signifies a complete thing; and this is the reason why the 119th Psalm is written according to the letters of the Hebrew *alphabet*, in their order, beginning with *aleph* and ending with *tau*. The 111th Psalm is written somewhat in the same manner, as will plainly appear by consulting the original, in which all the letters of the *alphabet* are regularly arranged at the beginning of every sentence, or member of a sentence. In general, the vowels have reference to good, and the consonants to truth. The letter H, being an aspirate, involves infinity, and was added to the name of Abram and Sarai, to denote that the Humanity of the Lord, represented by Abraham and Sarah, was made Divine, and of the same essence with Jehovah, from which word the letter H was taken. See the word ABRAHAM.

The language of the *spiritual* world is universal, being the language of ideas, into the knowledge and use of which every man enters immediately after death, of whatever country he may be; for the ideas of every nation are the same, though their natural language be different.

ALTAR, in general signifies Divine worship, proceeding from the good of love. In a supreme sense it represented the Lord's Divine Humanity, from whom the all of Heaven and the Church is derived, and to whom all true worship is directed.

(To be continued.)

TO THE EDITORS.

GENTLEMEN,

I have perused with attention the communication of Veritas, in your number for December last, on the nature of the Soul of man, and of the Resurrection. There is, however, an important objection to his theory, which appears to me insurmountable, and destructive of the whole. I refer to *the resurrection of the natural body of our Lord Jesus;* glorified indeed, but which fact is described in unequivocal terms by all the Evangelists. He is elsewhere called "the first fruits of those who slept;" and accordingly, we find that, on that event, "the graves were opened, and many of the saints who slept in Jesus arose, and were seen by many."

I conceive, also, that Veritas has, in part, mistated the opinions which are received as orthodox on this subject. "The seed which is reaped is not that which was sown," but the creative power of God is to be as remarkably evidenced in the resurrection of the body spiritual, as in the original formation of the natural body. It is obvious, from the Saviour making himself known to Mary, by calling her by name, and to Thomas, by showing him the marks of the spear on his side, that the voice and figure is retained in the spiritual body, and that it consists of flesh and bones, as he said to the latter disciple.

As this is undoubtedly the most interesting subject on which the human mind can dwell, it has often been a matter of regret and astonishment to me, that no one enquired of Lazarus, who was raised from the dead by our Lord Jesus, as to the nature of *the separate state.*

"Tell us, ye dead; will none of you, in pity
To those you left behind, disclose the secret?
Oh! that some courteous ghost would blab it out;
What 'tis *you* are, and *we* must shortly be.
I've heard, that souls departed, have sometimes
Forewarn'd men of their death: 'Twas kindly done
To knock, and give the alarm. But what means
This stinted charity? 'Tis but lame kindness
That does its work by halves. Why might you not
Tell us what 'tis to *die?* Do the strict laws
Of your society forbid your speaking
Upon a point so nice? I'll ask no more;
Sullen, like lamps in sepulchres, your shine
Enlightens but yourselves. Well—'tis no matter!
A very little time will clear up all,
And make us learn'd as you are, and as close."

Your inserting these doubts, for the benefit of a reply from Veritas, will oblige one who is an admirer *generally* of your exposition of the sacred volume.

P. T.

REPLY TO ERASMUS,

Who, in the last number of the Luminary, censures the Society of Friends, on account of their principles against War.

In the progress of the human mind in the developement of truth, it is of the first importance that the premises assumed in our investigations be clearly referrible to the subject of inquiry. And particularly in forming a judgment of the *religious opinions* of any people, it is not less consistent with the dictates of sound reason than with those of charity, that we make no deductions but such as are legitimately drawn from a correct view of their creed.

The society of Friends profess to believe that war is forbidden by the Gospel; that it is the design of this dispensation to appease the perturbation of those passions from which, according to St. James,* wars and fightings proceed; and, regenerating the soul, to redeem it from the tyranny of lust and passion, to harmonize all its affections and dispose it to adopt the angelic proclamation: "Glory to God in the highest, and on earth peace, good will towards men."

Whilst their tenets forbid a resistance to the "powers that be," and enjoin obedience to them, either active or passive, they at the same time believe that the Deity has never delegated to any community of men authority to invade the empire of conscience; that no Christian is obligated to obey those laws which contravene the dictates of this divine monitor, and the precepts of Jesus Christ.

For if, in matters which appertain to faith, it be admitted that the laws of men are paramount to Revelation; and, if submission to human penalties incurred by an adherence to religious duty, be not characteristic of an orthodox belief or a sane practice, then, the precepts and example of Christ deserve no consideration, and his martyrs have bled in vain!

It is not easy to conceive how either the doctrines or the discipline of any Church can incur deserved censure, on account of the secession of individuals from its fellowship. And whilst, by the Friends it is readily admitted, that the salutary restraints of Church discipline should have no dependance on the coercion of secular power, it is evident that the unity of the body cannot be maintained while its members are indulged in a *contrariety* of *practice*, with regard to the fundamental articles of their creed. And were even the conduct ascribed by Erasmus to the Friends of Pennsylvania, authenticated by

* James iv. 1.

the page of history, it would not consequently follow, that their aberrations in practice necessarily impeached the principles of their profession.

But it is not a little extraordinary that an attempt should be made to invalidate the Friends' creed, merely because some of its articles were already inculcated "by good sense and sound discretion;" and, that, if correct, they must have "been transplanted from the Scriptures;" when, in the next paragraph we find it asserted, that "*they have never explained and supported their principles by rational arguments, and, but in a very inconsiderable degree, by Scripture perverted.*" Is it probable that a society, attempting to explain and support its principles by the *perversion of Scripture*, should experience, amongst wise people, even a "*very inconsiderable degree*" of success?

The miscellaneous remarks of Erasmus, which are not here particularly noticed, will produce, in the ingenuous mind, no other sentiment but that of deep regret, that the author had not availed himself of the extensive diffusion of those writings of Friends and others, which would have enabled him not only to portray their principles in the genuine colors of truth, but also, to adorn his page with the mild lustre of true liberality and beneficence. He is invited to the perusal of Barclay's Apology, Tuke's Principles of the Quakers, and Clarkson's Portraiture of Quakerism, A SUBSCRIBER.

TO THE EDITORS.

GENTLEMEN,

Your expositions of different texts of Scripture, have almost confirmed me in the belief that BARON SWEDENBORG, (the author to whom you acknowledge yourselves indebted) was an inspired man; and that the *science of correspondences*, is the true *key* to the *spiritual* sense of the Sacred Scriptures. However, I have yet some doubts remaining, which I hope time, and the reading your luminous Magazine, will entirely remove.

There are a great many passages in the Sacred Pages, which appear to me very mysterious, and, in the *letter*, absolutely absurd: among which, I will at this time only notice the following; which, if you elucidate, shall be followed by others, as leisure may permit.

In the twenty-third chapter of Deuteronomy, the fifteenth and sixteenth verses read thus: "*Thou shalt not deliver unto his master the servant which is escaped from his master unto thee. He shall dwell with thee, even among you, in that place which ye shall choose in one of thy*

gates where it liketh him best: thou shalt not oppress him." Now if this be the WORD *of God*, "Heaven and earth may pass away, but HIS WORD shall *not* pass away—for the WORD *of the Lord endureth forever and ever.* But, then, does not this Divine precept, in its mere *literal* sense, seem to encourage runaway servants, in too great a degree; and, in so doing, encourage fraud and disorder? Does it not, also, in the *letter*, seem to give the profligate a claim to the inheritance of the industrious and moral part of the community? It appears so to me, and I wish your opinion on the subject. I hope, gentlemen, that you, or some of your enlightened correspondents, (who are *advocates* of the *spiritual sense*) will throw a ray of light on this subject in your next number, by doing which, a great obligation will be conferred on A CONSTANT READER.

[☞ *The following letter we publish without the author's consent; but hope he will excuse us, when we assure him that an idea of its* usefulness *was the only inducement to the liberty we have taken. The motive which presented it to our* private *inspection* (*handsomely expressed in the second paragraph*) *is the same which has induced its publication.*]

TO THE EDITORS.

DEAR BRETHREN,

I mentioned, some time since, in a letter to Mr. Woodworth, that I had a communication to make to you: it is from a letter of January, 1812, written to a friend of mine, explanatory of 2 Thess. i. 7, 8, 9.

I do not send it for the Luminary, (because I think its pages too important to be thus taken up) but to unfold to you, as members of the New Church, the wonderful operations of our "Lord God and Saviour," in causing *streams of living water* to spring forth from dry and thirsty ground, (very small, but visible) the grass is springing up, and reeds and rushes begin to appear. What I allude to, was, evidently, the dawning of a better state. I had, until then, trudged the beaten track of the *letter* of the WORD; and, like Timothy, I was, from a child, acquainted with the Scriptures. They were the delight of my heart; and my greatest pleasure was in conforming, as much as in me lay, to that pure system of morality taught by the *manifested Jehovah.*

My design, in troubling you with the following communication, is to show, that the *second advent* of our Lord gives the same light in all parts of his kingdom, so far as the light is received; producing harmony of thought and affection.

About twelve months past, contemplating on the xxivth and xxvth chapters of Matt. and the corresponding passages in Mark and Luke, which, till then, I understood to relate to the destruction of *literal* Jerusalem, and the dissolution of the material world: the same Jesus *appeared in the clouds*, who had before ascended to Heaven in presence of his disciples, and by a *cloud* was parted from them.

The first fruits of this glorious vision I now present you, in a transcript from the letter alluded to above.

"The first compartment of that sublime, yet awfully prophetic picture, presented to the disciples, as they sat on the mount of Olives, comprised the destruction of Jerusalem, its beautiful temple, and the whole order of divine worship, as instituted by Moses. The second compartment unfolded the end of the Christian dispensation. And, whereas, in the destruction of the first covenant, the sun must be darkened, and the moon not give her light, (that is, the divine beauties of their institutions were carnalized) the stars must fall from heaven, (that is, the ministers of that Church became blind to the spirituality of the law) so, in the destruction of the present Christian Church, the same signs must attend. Divine truth and love must be darkened by the fallen stars, (the ministers of this dispensation) who describe the unchangeable God as a tyrant, mutable and vindictive, in opposition to divine truth, which declares him to be love, the Author "of every good gift, and every perfect gift," unvariable and immutable.

"The passing away of the present form of things, I venture to assert, from Paul's Ep. Heb. "Whose voice then shook the earth, but now he hath promised, saying, yet once more I shake not the earth, but heaven also."* The first referring to the Mosaic dispensation; the second, to the Christian. The first is called the shaking of the earth, from the trembling of Sinai, at the promulgation of the law; and, also, from *spiritual* things being represented wholly by earthly or material things.

"The second is called Heaven, because *spiritual* things were communicated by the WORD, without material forms, (baptism and the supper excepted.) But, being corrupted by the lusts and passions of men, they may now truly be said to be shaken, and, of course, must be soon removed, to make way for the Church under the new covenant, by which both Jew and Gentile shall be united."

* Heb. xii. 26.

By the foregoing transcript, you can see how far my mind was enlightened. It was, as before stated, the "dawning of a better state;" by which Providence prepared me for the more perfect light, which, through the medium of the Halcyon Luminary, soon after emitted its splendor. I hope you will not consider me as obtrusive, in thus trespassing on your time. I am anxious to know divine truth, that I may practise goodness from the Lord; also, to learn something more of the New Jerusalem Church; but my enquiries are anticipated by Nestor, as I see in No. 10. vol. i. Since *you* are in the glorious city, may the light of the glory of God shine about you, and the Lamb be your light; and may it enlighten the earth, that the nations may bring their glory and honor unto it. L. B.

Spencer, January—1813.

TO THE EDITORS.

GENTLEMEN,

In No. 10 of the *Halcyon Luminary*, in the article on eternal damnation, I find it thus written: "But, notwithstanding, *it is a positive fact*, and (according to the nature of evil, *considered in itself)* impossible it should be otherwise, that DAMNATION IS ETERNAL; or, in other words, that the lust of doing evil will *never be extirpated* from the breast of a lost spirit in Hell." And in No. 2, in the article on repentance and conversion, it is there asserted, that "the one infinite Jehovah God" is "the Regenerator to eternity."

Query. If the soul, when detached from the body, by death, is in the love of evil, and of course "a lost spirit in Hell," and if evil is never to be extirpated from its breast—why do you call our Heavenly Father "the Regenerator to eternity?" A******.

P. S. In regard to the above I am in the dark, and I am constrained to say, that it is the only subject (of this nature) treated of in the *Halcyon Luminary*, but what has given light and comfort to my soul. And even in the above, I suppose that light shineth, but my darkness comprehendeth it not; and by explaining the subject in some way that shall be down "to the level of my comprehension," you will much oblige one of your friends.

But it would be perhaps but right to inform you, wherein I am in the dark. Not knowing whether there is to be an eternal succession of beings, under the disadvantages of hereditary evil, I had concluded that in successive stages or forms of existence, each individual of the

human family would be regenerated, in conformity to Rev. xxi. 4, 5, where it is said "for the former things are passed away,"—and in the verse following, the redintegration of all things is fully expressed. But if evil is, after death, embodied in the soul, so as to become perpetual, it being one of the old things, I cannot see the necessity of calling God the Regenerator to eternity, unless we assume the above position of successive existence. A.

TO THE EDITORS.

GENTLEMEN,

Among the various heresies and insane opinions now taught and contended for in Christendom, I think that of the resurrection of the *material body* ought not to be ranked with their lesser absurdities: its favorers confirming themselves in it from the *literal* sense of the WORD, falsely understood, and the 52d and 53d verses of the 27th chapter of St. Matthew, being a passage by which the above doctrine is apparently strengthened, an explanation of it may afford your readers pleasure, and will greatly oblige, Yours, etc. H. B.

ANSWER.

The passage alluded to by our correspondent is expressed in the following words:

"And the graves were opened, and many bodies of saints which slept, arose; and came out of the graves after his resurrection, and went into the Holy City, and appeared unto many." Matt. xxvii. 52, 53.

By the graves being opened, and many bodies of saints arising, is signified the regeneration and resurrection of the faithful to life eternal; not that their gross material bodies, which lay in the graves, rose, but that there was an appearance of such a resurrection in the *spiritual* world, to those whose *spiritual* eyes were then opened; and this took place in order to show that all regeneration and resurrection to life is in consequence of the Lord's resurrection, that is, of the glorification of his Humanity.

In a more particular sense, by the above words is described the state of those who in the WORD are said to be bound and imprisoned in the pit, or in the lower earth of the *spiritual* world, to whom the Lord descended after his crucifixion, for the purpose of liberating

them from their confinement, and raising them to Heaven. These also are the persons meant by the souls under the altar, in Rev. vi. 9, who were waiting for the Lord's completing the whole work of redemption. For it is to be observed, that many of the faithful, belonging to the *spiritual* Church, could not be saved before the Lord had come into the world, and subdued the Hells. The places where they were reserved by the Lord till his coming, are called pits, being situated in the lower parts of the world of spirits, but free from any communication with the Hells. These pits were covered over at the top; and when the spirits within them were elevated to Heaven, it appeared in the *spiritual* world as if the graves were opened, and the bodies of them that slept arose; wherefore, agreeable to such appearance, it is said, that many bodies of saints arose, and went into the Holy City, and *appeared* unto many; that is, their *spiritual bodies* were seen by many in *spiritual vision*. The Holy City was Sion and Jerusalem, but by them is signified Heaven, to which the saints were elevated; for the city Jerusalem, inhabited by the Jews, was rather unholy and profane, by reason of their crucifying the Lord.

Similar to the above passage, is the following, in John v. 28, 29.

"Marvel not at this; for the hour is coming, in which all that are in the grave shall hear his voice; and shall come forth, they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

By these words is not meant, that the material bodies which are in the graves, shall hear the voice of the Lord, and come forth; because all men after death continue to be men as before, with this difference alone, that they are then in a *spiritual* body, and not in a material body: wherefore to come forth out of the *grave*, means to come forth out of the *material body*, which is the case with every one immediately after death; and then they who have done good, rise to life eternal; but they who have done evil, rise to everlasting death, which is the resurrection of damnation.

M. K.

TO THE EDITORS.

DEAR SIRS, *S******, January* 1, 1813.

I wish you a happy new-year—not that which is so esteemed by the world, but that which flows from a sound mind, illuminated with divine truth and natural science, while the law of God regulates the

heart. It is, indeed, to me, a happy new-year; because the clouds that have heretofore hovered over the moral world are now scattering, and admitting, now and then, a ray from the infinite Fountain of Light to the soul. To effect this, the infinite God has, as a mean, introduced the Halcyon Luminary, by inspiring a few of his beloved offspring, man, with some knowledge of the spiritual treasures of his holy WORD. It has been to me like the dawn of a cloudless day to a lost traveller, when the gloom of the night had been heightened by storms and chilling blasts. His eye catches the first blush of Aurora; he is soothed with expectation. He sits down and waits with patience for approaching morning; the advancing day opens to him scenes of horror, which he contemplates with amazement and hope. He discovers himself surrounded on every side by dangers from which he could not have escaped had the night continued. Thus did I wait, discovering by the light of the two first numbers the dawn of a new day on the moral world: and each successive number has, like the approach of the natural sun, illuminated more and more the east; and I hope, ere long, to see the New Jerusalem Church bursting from the veil of the *letter* like a bride adorned for her husband! even "as a perpetual morning, a never-ending spring, and an unclouded east."

Hail! blest city, bright and fair,
  Which John in vision saw descend!
Graceful in her bridal air,
  Guarded by our Heavenly Friend.

What melody salutes the ear!
  'Tis God's own voice that fills the gale;
His tabernacle, lo! he'll rear,
  And purge and bless the human vale.

He'll be our God, and wipe away,
  With lenient hand, each falling tear;
And death no more, with cruel sway,
  Shall chill the tender breast with fear.

Former troubles all are past,
  All renewed, in beauty shine;
This form eternally to last,
  Stable as the will divine!

AURELIUS.

THE BOUQUET.....N° II.

The following is the petition of the wife of a Hindoo prince, said to have been presented to the famous Warren Hasting, late governor-general of Bengal. We think it one of the most tender appeals to the human sensibility; and hard, indeed, must that heart be, on which such a torrent of eloquence could make no impression.

PETITION OF ALMASSA ALLI CAWN.

May the blessings of thy God wait upon thee, may the sun of glory shine round thy head, and may the gates of plenty, honor, and happiness be always open unto thee and thine. May no sorrow distress thy days, may no strife disturb thy nights, may the pillow of peace kiss thy cheeks, and the pleasures of imagination attend thy dreams; and when length of years makes thee tired of earthly joys, and the curtain of death gently closes round the last sleep of human existence, may the angels of God attend thy bed, and take care that the expiring lamp of life shall not receive one rude blast to hasten its extinction.

O hearken, then, to the voice of distress, and grant the petition of thy servant! O spare the father of my children, save the partner of my bed, my husband, my all that is dear! Consider, O mighty sir! that he did not become rich by iniquity; and that *what he possessed* was the inheritance of a long line of flourishing ancestors; who, in those smiling days, when the thunder of Great Britain was not heard on the fertile plains of Hindostan, reaped their harvests in quiet, and enjoyed their patrimony unmolested. Think, O think! that the God thou worshippest, delights not in the blood of the innocent: remember thy own commandment, thou shalt not kill, and by the order of Heaven give me back my Almas Ali Cawn, and take all our wealth, strip us of all our precious stones, of all our gold and silver, but take not the life of my husband; innocence is seated on his brow, and the milk of human kindness flows round his heart; let us wander through the deserts, let us become tillers and laborers in those delightful spots of which he was once lord and master.

But spare, O mighty sir! spare his life; let not the instrument of death be lifted up against him, for he hath not committed any crime; accept our treasures with gratitude, thou hast them at present by force; we will remember thee in our prayers and forget that we were ever rich and powerful. My children, the children of Almas Ali, send up their petition for the life of him who gave them birth, they beseech from thee the author of their existence; from that humanity which we

have been told glows in the hearts of Englishmen, by the honor, the virtue, the honesty, and the maternal feelings of the great queen, whose offspring is so dear to her, the miserable wife of thy prisoner beseeches thee to save the life of her husband, and restore him to her arms; thy God will reward thee, thy country must thank thee, and *she now petitioning* will ever pray thee, if thou grantest the prayer of thy humble vassal, ALMASSA ALLI CAWN.

THE CONDOR.

On the authority of Mons. Buffon we venture to give a brief sketch of this most astonishing animal.

The Condor, in a higher degree than the eagle, possesses all the qualities that render it formidable, not only to the feathered kind, but beasts, and even to man himself. It is eighteen feet across, the wings extended. The beak is so strong as to pierce the body of a cow; and two of them are able to devour it. They do not even abstain from man himself; but, fortunately, there are very few of the species. The Indians assert that they will carry off a deer, or a young calf in their talons, as eagles would an hare or rabbit. The Condor is of a brown color. Russia, Germany, and even Switzerland, are said to have known this animal. In the deserts of Pachemac, where it is chiefly seen, men seldom venture to travel. Those wild regions are very sufficient of themselves to inspire a secret horror: broken precipices—prowling panthers—forests only vocal with the hissing of serpents—and mountains rendered still more terrible by the Condor, the only bird which ventures to make its residence in those deserted places.

M. G. Lewis has done himself much honor in the following poem, and the friends of humanity will be greatly obligated to him, for his attempts to arrest the infamous practice of branding, a practice which deprives the sad criminal even of the cheering smiles of repentance.

THE FELON.

Oh, mark his wan and hollow cheek!
  And mark his eye-balls' glare;
And mark his teeth in anguish clench'd,
  The anguish of despair!
Know, since three days, his penance borne,
  Yon Felon left a jail,
And since three days no food has pass'd
  Those lips so parch'd and pale.

"Where shall I turn?" the wretch exclaims;
"Where hide my shameful head?
How fly from scorn? Oh! how contrive
To earn my honest bread?
This branded hand would gladly toil;
But when for work I pray,
Who sees this mark, '*A Felon!*' cries,
And loathing turns away.

"This heart has greatly err'd, but now
Would fain revert to good:
This hand has deeply sinn'd, but yet,
Has ne'er been stain'd with blood:
For work or alms, in vain I sue;
The scorners both deny:
I starve; I starve—then what remains?—
This choice; *to sin, or die!*

"Here Virtue spurns me with disdain;
There Pleasure spreads her snare:
Strong habit drags me back to vice;
And urg'd by fierce Despair,
I strive while hunger gnaws my heart,
To fly from shame in vain!—
World, 'tis thy cruel will! I yield,
And plunge in guilt again.

"There's Mercy in each ray of light
That mortal eyes e'er saw;
There's Mercy in each breath of air
That mortal lips e'er draw;
There's Mercy both for bird and beast
In God's indulgent plan;
There's Mercy for each creeping thing;—
But MAN HAS NONE FOR MAN!

"Ye proudly honest! when ye heard
My wounded conscience groan,
Had generous hand or feeling heart,
One glimpse of Mercy shown—

That act had made, from burning eyes,
Sweet tears of virtue roll,
Had fix'd my heart, assur'd my faith,
And *Heaven had gain'd a soul!*"

The subjoined character of the farmer, drawn by one of that class in a letter to his friend, is a pleasing picture of rural contentment.

THE AMERICAN FARMER.

When young, I thought of selling my farm, because it afforded but a dull repetition of the same labors and pleasures. But when I considered myself as divested of my farm, I imagined the world so wide, and every habitable place so full, that I began to fear lest there would be no room for me. My farm, my house, my barn, presented objects from which I adduced quite new ideas; ideas more forcible than before. Why should I not find myself happy, said I, where my father lived and died in prosperity? Though he gave me no other education than the art of reading and writing, he left me a good farm—and his experience: free from debts and other difficulties. I married; and this perfectly reconciled me to my situation; my wife rendered my house all at once cheerful and pleasing; it no longer appeared gloomy and solitary as before. When I went to work in the fields, I worked with more alacrity; I felt that I did not work for myself alone, and this encouraged me much.

My wife would often come with her knitting in her hand, and sit under the shady trees, praising the straitness of my furrows and the docility of my horses. This swelled my heart, and I regretted that I had not married before. I know no other landlord than the LORD of all land, to whom I owe the most sincere gratitude.

My father left me three hundred and seventy-one acres of land, forty of which are good timothy meadow, an excellent orchard, a good house, and a substantial barn. How happy am I that he lived to build and to pay for all those improvements! As my difficulties are less than his, I have but to tread his paths, to be as good as he was. I know enough of the law to regulate my concerns with propriety; nor do I dread its power.

These are the grand outlines of my situation; but as I can feel much more than I am able to express, I hardly know how to proceed. When my first son was born, the whole train of my ideas was suddenly altered; never was there a charm that acted so quickly and powerfully: I ceased to ramble in imagination through the wide world; my excursions since have not exceeded the bounds of my farm, and all

my principal pleasures are now centered within its scanty limits; but, at the same time, there is not an operation belonging to it in which I do not find food for useful reflections. This is the reason, I suppose, that when you was here, you used, in your refined style, to term me, *The farmer of feeling:* but how rude must those feelings be in him who daily holds the axe or the plough! Those feelings, however, I will delineate as well as I am able, agreeable to your earnest request.

When I contemplate my wife, by my fire-side, while she either spins, knits, darns, or suckles our child, I cannot describe the various emotions of love, of gratitude, of conscious pride, which thrill in my heart, and often overflow in involuntary tears. It is true these pleasing images vanish with the smoke of my pipe; but though they disappear from my mind, the impression they have made on my heart is indelible. When I play with the infant my warm imagination runs forward, and eagerly anticipates his future temper and constitution. Whenever I go abroad, it is always involuntary; I never return home without feeling some pleasing emotion, which I often suppress as useless and foolish. The moment I enter on my own land, the bright idea of property, of exclusive right, of independence, exalt my mind. Precious soil, I say to myself, by what singular custom of law is it that thou wast made to constitute the riches of the freeholder!

Often, when I plough my low ground, I place my little boy on a chair which screws to the beam of the machine; its motion and that of the horses please him; he is perfectly happy, and begins to chat. As I lean over the handle, various are the thoughts which crowd into my mind. I am now doing for him, I say, what my father formerly did for me: may God enable him to live, that he may perform the same operations, for the same purposes, when I am worn out and old! I relieve his mother of some trouble while I have him with me; the odoriferous furrow exhilirates his spirits, and seems to do the child a great deal of good, for he looks more blooming since I have adopted that practice.

Can more pleasure, more dignity, be added to that primary occupation? The father thus ploughing with his child, and to feed his family, is inferior only to the Emperor of China, ploughing as an example to his kingdom.

"Enjoyment," says Zimmerman, "comes before possession, and with possession generally comes disgust: so that we have before we have, and have not when we have. This I take to be one of the rifest paradoxes that we can meet with."

The following extract is worth attention, as it regards a subject of the deepest interest to the moral world. It is from a Sermon preached at the *Magdalen*, (London) by the Bishop of Rochester.

THE EXTRACT.

It is one great defect, that, by the consent of the world, (for the thing stands upon no other ground) the whole infamy is made to light upon one party only, in the crime of two; and the man who, for the most part, is the author, not the mere accomplice of the woman's guilt, and, for that reason, is the greater delinquent, is left unpunished, and uncensured. This mode of partial punishment affords not to the weaker sex the protection which, in justice and sound policy, is their due against the arts of the seducer. The Jewish law set an example of a better policy and a more equal justice, when, in the case of adultery, it condemned both parties to an equal punishment, which, indeed, was nothing less than death. A worse evil, a mischief attending the severity, the salutary severity, upon the whole of our dealing with the lapsed female, is this: that it proves an obstacle, almost insurmountable, to her return into the paths of virtue and sobriety, from which she has once deviated. The first thing that happens upon the detection of her shame is, that she is abandoned by her friends, in resentment of the disgrace she hath brought upon her family. She is driven from the shelter of her father's house; she finds no refuge in the arms of her seducer; his satiated passion loaths the charms he hath enjoyed; she gains admittance at no hospitable door; she is cast a wanderer upon the streets, without money, without lodging, without food! In this forlorn and helpless situation, suicide or prostitution is the alternative to which she is reduced. Thus the very possibility of repentance is almost cut off, unless it be such repentance as may be exercised by the terrified sinner in her last agonies, perishing in the open streets, under the merciless pelting of the elements, of cold and hunger, and a broken heart!—and yet the youth, the inexperience, the gentle manners, once, of many of these miserable victims of man's seduction, plead hard for mercy!—But we have high authority to say, that these fallen women are not, of all sinners, the most incapable of penitence—not the most unlikely to be touched with a sense of their guilt—not the most unsusceptible of religious improvement—they are not, of all sinners, the most without hope, if timely opportunity of repentance were afforded them. Sinners such as these, upon John the Baptist's first preaching, found their way into the Kingdom of Heaven before the Pharisees, with all their outward show of sanctity and self-denial.

MADEMOISELLE CAZOTTE.

The following instance of fortitude inspired by filial affection, as exemplified in the conduct of *Mademoiselle Cazotte*, is one of the many interesting incidents to which the French Revolution has given birth. The fall of the Bourbons, which in its consequences deluged France in unprecedented horrors, was at the same time an event which, in the developement of character, exhibited many traits of the most exquisite loveliness. The following is among the number.

Mademoiselle Cazotte was the only daughter of a gentleman, who, at the commencement of the French Revolution, was seventy-two years of age; and being closely connected with the intendant of the civil list, was from that circumstance unfortunately involved in his fate; for letters of M. Cazotte's were found in La Poret's possession, and the writer of them was sent to prison with his amiable daughter.

To Mademoiselle, in a few days, liberty was offered; but she refused it, and obtained permission to remain confined; and the affectionate zeal she testified for her father, united to the eloquent persuasions that she used, so far interested the Marsellois (who were quartered in the prisons) in his favor, that they unanimously determined to preserve his life.

Though the ill-fated old man's death was thus unexpectedly prevented, through the filial attachment of his amiable child, yet his savage persecutors allowed him but a short enjoyment of existence; for on the evening of the second of September, they again demanded his life. Mademoiselle Cazotte, hearing her father's name vociferated by voices which appalled every feeling by their sound, instantly rushed out amongst the group of murderers, and undauntedly answered to the name. Her extreme youth, beauty, and courage, struck with astonishment the sanguinary band; and cruelty itself remained some moments doubtful whether it should fulfil oppressive *tyranny's command*. "What hast thou done to be *here* with thy daughter?" said one of the foremost to the ill-fated Cazotte. "You will find *that* by the jailor's books," replied the prisoner; which informed them, that, for being a *counter-revolutionist*, Cazotte was detained. Scarcely was this report circulated amongst them, than the axe was raised over the unfortunate man's head; which his daughter perceiving, uttered a shriek of horror, and throwing herself upon him, concealed him from their sight.

"Strike, barbarians!" said she, disdaining supplication; "for you cannot reach my father, but through the passage of my heart!" At this astonishing proof of filial affection, hearts which had been strangers to

compassion felt the force of nature's ties; and a shout of *Pardon! Pardon!* issued from the mouths of the surrounding multitude, and was re-echoed by the general voice. The Marsellois instantly opened a passage for them, and the old man retired under the cover of his sacred shield!

What a tribute was, at that moment, offered to the social affections! What transitions can exalted virtue produce in the heart! Even barbarism itself seemed to acquire civilization; ferocity became gentleness; and the oppressors were subdued!

After the institution of the criminal tribunal, Cazotte was again destined to feel the force of tyrannic power; again was he arrested, and dragged to a prison; and again, in spite of all entreaties, accompanied by his child. "In the company of *you*, my father," said this amiable daughter, "the most cruel of assassins I have faced; and shall I not be the companion of your *new* misfortune, in which there is much less cause for dread or alarm? The hope of saving *your life* will again support me; and I will show to your judges a forehead furrowed with age. I will ask them if a man, who has but a few days to linger out among his fellow creatures, may not find *mercy* in the eyes of justice, after having avoided the perils which *you* have escaped; I will enquire if him whose *white hairs* could excite *pity* in the breasts of assassins, could not create it in the hearts of *magistrates*, where *mercy* ought to reside? The voice of Nature will plead; and you will be liberated." "Oh!" said the unfortunate father, "*deceive* not *yourself*, my child!"

Though Cazotte at length agreed that his daughter should accompany him to prison, yet the keeper positively refused to let her in; and, agonized at this unexpected disappointment, she instantly flew to the Commune, and, by the force of tears and supplications, at length had the satisfaction of obtaining consent. Night and day were spent in filial affections, and in endeavors to fortify her father's mind, except those hours when she was trying to induce his judges to use their influence to preserve his life.

When the period arrived which was to decide the destiny of the oppressed and unfortunate Cazotte, he appeared before the tribunal, supported by his amiable daughter, whose interesting appearance excited general applause! Previous to that mock ceremony which was falsely termed a trial, Cazotte had laid injunctions on his daughter *not to speak;* but as they proceeded, the variations of her countenance expressed more than the most eloquent tongue could reveal. Breathless from fear, and pale from apprehension, in all the agony of sus-

pense, she waited to hear the final sentence pronounced; but, unable to support the dreadful conflict of feeling, she was carried apparently lifeless out of the hall!

The moment she had regained the power of recollection, she requested to be restored to that object whom nature had endeared; but the tears of her friends too fatally convinced her, she was never again destined to be blest with his sight; for execution immediately followed the sentence, and the unfortunate Cazotte was translated to a better life.

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The lovers of music will be pleased with the *re-appearance* of the following, as it is a delicate effusion, and is now adapted to a very appropriate air.

THE HONEY-MOON.

When MARY first my love inspired,
I thought her smiles the height of bliss,
Each winning grace by turns admired,
And tasted rapture in a kiss.
When mine, how swift the moments flew,
No thought of care my bosom knew;
Ah! tell me not I boast too soon—
I know 'twas then *the Honey Moon.*

So tender was my MARY'S love,
For me was every gentle care;
And pure to me the joy would prove,
Reflected from my charming fair.
And though four weeks had swiftly past,
Each gave improvement to the last,
And mutual love called down a boon
From Heaven—a *second Honey Moon.*

My MARY long has blest my arms,
As good, as gentle, and as kind;
Her cheek retains its wonted charms,
And richer beauties grace her mind.
Kind Heaven! O grant my fervent prayer,
These blessings unimpair'd to share;
While harmony's unvaried tune,
Makes every month a *Honey Moon.*

PERPETUAL MOTION.

A Committee was appointed by the Legislature of Pennsylvania, to inspect Mr. Readhefer's *Perpetual Motion*, and make a report on the same. Owing to some misunderstanding between the parties, the grand object of the appointment was not accomplished; but they have reported their *belief* that the machine is a *deception*, and the inventor an impostor. Mr. Readhefer, has, however, requested the public to suspend their opinion for the present, as he is preparing a publication on the subject, which, he affirms, will substantiate the truth of his own assertion, that the invented machine is no deception, but a real and genuine Perpetual Motion.

Mr. David Cram, lately a resident of Clarksburg, has contrived a machine for the purpose of cutting timber, which, for its utility, bids fair to be ranked amongst the most useful and ingenious inventions. Several gentlemen, who have seen the construction and operation of this labor-saving piece of mechanism, have given it their decided approbation. The machine is truly simple, and upon a calculation it is found that with it one man will perform the labor of six in the same space of time with axes. With very little exertion of strength in the workman, it is estimated to cut a tree five feet through in half an hour; it cuts with equal facility both standing and fallen timber. The machine is quite portable, and may easily be carried about by the workman. The whole cost, when completed, will not exceed ten dollars. This contrivance deserves to be more generally known; but we are not now disposed to enter into particulars, as the ingenious inventor intends making application for a patent.

From the Albany Gazette.

Mess. Printers,

I take the liberty of troubling you with the following remarks, and if you should think them worthy of room in your useful paper, you will gratify a reader by inserting them.

The fact, of so many accidents happening during the winter, when crossing the river, and the useful lives that have been lost, is truly lamentable. Hearing of a recent circumstance, [last week a stage-driver was drowned] I could not help considering it as an omen of more losses of a similar nature, before the ice breaks up in the spring. To remedy these ill consequences, and as a mean of preventing catastrophes similar to what have happened, while crossing the river, *when the ice is not secure*, requires but little trouble or expense; and

surely if we can save the life of one fellow creature, and a member of society, money ought not to come in consideration, if it should cost thousands; but this is not the case: it is merely to have the boats formed after the manner of those which cross the Delaware river from Philadelphia to Camden, and other places, and they will yield the same income or more, than when the river is not frozen. They have keeled boats that are built sharp—when the ice begins to make, they attach to them small runners, with both ends curved; the runners are about four feet long, and about one foot from the keel on both sides—they are about one or two inches lower than the keel, and both keel and runners are plated with irons. The boat will then rest on the keel, and one of the runners; if a lump of ice should impede its progress in any degree, it can be turned on the other. To the bow of the boat is a rope which one of the ferrymen pulls, to lead the boat in her course, while another shoves at the stern. If the ice should give way, all is safe, as the men are provided with large boots that come up to their middles, to keep them dry, in case they should get in the water.

I have seen these boats cross the river when the ice has not been strong all the way, with passengers and heavy loading, with the greatest safety, when a passenger on foot would not have been safe alone, and have never heard of a person being lost, since they have had them so constructed.

If this intimation should be considered as possessing public utility, and the hint be adopted, I shall consider myself abundantly rewarded.

IMPORTANT INVENTION.

Among the many useful improvements and inventions which the genius and industry of our countrymen have lately produced, though last not least important to public utility, is the machine which Mr. Theodore Norton and Mr. George Biddis, of Milford, Wayne county, Penn. (aided by the public spirited exertions of Mr. Baron, of the same place) have invented. This machine is so constructed as to card and spin wool at one operation, without making it into rolls: though the machinery is not yet brought to that degree of perfection which the above gentlemen expect to bring it, yet from experiments made, it is found capable, in its present state, with seventeen flyers, of carding and spinning a pound of common wool in 25 minutes, (which was formerly a day's work for two women) producing a thread of even texture and remarkable strength, sufficiently fine for common cloths, flannels,

stocking yarn, etc. and it appears well adapted for roping yarn for the finer fabrics. It is undoubtedly an invention of great merit and usefulness; and combining it with a view of the present political and manufacturing state of our country, it may fairly be considered of national importance. It is supposed the *principle* may be applied to the spinning of cotton. We understand Mess. Biddis and Norton have secured the patent right for this valuable machine.

USEFUL DISCOVERY.

A schedule and drawing have been lodged at the Patent Office, Washington City, by a Mr. Harrison, of Connecticut, which secures to him an invention called a *Double Lens*, which is composed of glass, a liquid substance, the use of which is particularly adapted for reading, writing, the fine artist, etc. The Lens placed near the lamp or candle, fuses a clear and conspicuous light, tinged with a beautiful green shade, which has a delightful appearance upon the book or other object illuminated; the use of which has a most salutary effect upon the eyes; and those who have weak eyes, or whose eyes are failing, are enabled to see with much more clearness than with the common lights. The light produced by the Lens from one light is equal to the light of three candles; of course a great saving is manifest, where a good light is requisite.

A marble quarry has been discovered on the Monongahela, opposite Pittsburgh. Its shades are variegated, it is susceptible of a beautiful polish, and is of a very firm texture.

An operation was performed a short time since, in the city of Baltimore, by Dr. Gibson, on the eye of Mr. Robert Reeder, from St. Mary's county, by which he was completely restored to sight, after having been blind for three years. The blindness of Mr. Reeder was occasioned by an opacity in the chrystaline lens; and in order to effect a cure, it was necessary entirely to remove that part of the eye. This very delicate task was accordingly undertaken, and successfully executed by the operator. This communication is made to the public by the writer, under the impression that it may be of advantage to the community to be informed of every such important and useful effort of medical skill.

Cure for Chilblains and Frosted Feet. A very simple remedy for this distressing complaint, is soaking the feet in Cold Water, immediately from the well. It has been repeatedly tried under the observation of the writer of this article, and always with uniform success. The evening is the most proper time for the application, and the affected part should be kept immersed from twenty to thirty minutes, though a less time will often answer; the heat will gradually abate, and before morning the inflammation entirely disappear.

Cure for the Sick Head-ache. To remove an attack of Sick Head-ache, a correspondent recommends the patient to take "a spoonful of magnesia, and half a tea-spoonful of ginger, mixed with a lump of sugar, in a tumbler three parts full of water, with the chill off: to sit for a quarter of an hour with his feet in water agreeably warm; and to apply a napkin wrung out of cold water to his temples or forehead, whichever appears the most affected."

From the Norfolk Public Ledger.

MR. EDITOR,

I was visiting one of my neighbors a few days past, and whilst there, I understood, from the cries which I heard in an adjoining room, that some distressing accident had happened. I immediately entered the room, and found that a young lady in the family had accidentally upset a tea kettle of boiling water, and had scalded both her feet and ancles.

Having noticed some time ago, in your paper, the certificates of sundry persons, that *Carded Cotton*, applied to burns, would have a good effect, it occurred to me that this would be a good opportunity to try and prove its efficacy. I requested that some cotton should be brought, and immediately applied it in large rolls to the feet and ancles. This was done, and the young lady, who suffered excessively for about two hours, was gradually relieved from the smart and pain, and was able to walk about the house, with the bandages on, before night. The next morning, when I visited there, she had on her stockings and shoes, and she assured me she felt no other inconvenience from the accident than that it made her feet tender.

You are at liberty to publish this, if you think it will add any weight to the certificates already given for a discovery which cannot be too extensively known. Yours, etc. F S. TAYLOR.